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## POPE PIUS XII'S CHRISTMAS MESSAGE

The Editors

## THE KEYS OF THE KINGDOM

Louis E. Sullivan

## THE WAR AND NARCOTICS      BIASED REVIEWING

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VOLUME LXXII

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# COMMENT ON THE WEEK

**The Pope's Christmas Address.** In our editorial section for this week we summarize some of the salient features of the Christmas message delivered on December 24 by our Holy Father, Pope Pius XII. One element in this address which immediately commanded attention was the note of hope that characterized it. There was a new note, of calm confidence, that out of this terrible crucible of suffering—this "blot on the history of mankind"—there still "arises an aura of hope."

To an ever increasing number of noble souls there comes the thought, the will ever clearer and stronger, to make of this world, this universal, upheaval a starting point for a new era of far-reaching renovation, the complete reorganization of the world.

"Notable progress," says the Pope, has been "made in aspirations and proposals for a solid and lasting peace. . . . Judgment may well be suspended" in regard to "this or that proposal," "but it remains true that the process has begun." The Pope insists that "it would be the reverse of far-seeing wisdom, it would be to assume the grave responsibility of barring the way to a general liberation" to deny men the hope of reaching a sound international organization. When one who is face to face, as few men in the world, with all the horrors of the present cataclysm so earnestly warns us against yielding to a facile pessimism, we shall find our greatest wisdom in following his leadership.

**No Step Backward.** From another angle, but animated by a spirit kindred to that of the Holy Father, warnings come from leaders in this country who are prominent in the field of international organization. In the United States Senate, Messrs. Ball, Burton, Hatch and Hill ("B2H2") insist that the irruptions of power politics into the international scene should spur us, not to reverse our course, but to press forward to the type of organization that will put the brakes on just that sort of thing. Writing in the *New York World-Telegram* for December 26, Thomas L. Stokes, Washington correspondent, quotes Lt. Commander Harold E. Stassen, formerly Governor of Minnesota, in his description of the apparently insuperable obstacles which confronted the American Colonies in their attempts at forming a union. After the Constitution was drafted, "only the remarkable eloquence and leadership of Alexander Hamilton were able to turn an adverse majority into a slender approval by a vote of 30 to 27" in New York. Our present form of government, observes Mr. Stassen, "was not suddenly brought forth in complete plans but grew out of many discussions and trials and proposals. . . . So it is today. . . . We should neither be discouraged nor should we delay our process of thinking through to the best answers."

**Well Done.** The campaign in Leyte has come to a close. A daringly brilliant beginning, the loyal cooperation of every arm of the service, driving, relentless yet careful fighting in tropical mud, and flawless strategy have all added up to a victorious completion of the first step of the struggle to regain the Philippine Islands. The comparatively small American losses, compared to the almost complete destruction of the Japanese forces involved, might tend to give the impression of easy victory. We know it was not that. It was a carefully planned victory hacked out by men determined to avenge defeat and brutality. It was a ruthlessly cold campaign in the heat of the Tropics. These men

have yet a long way to go before they shall have driven all the Japanese from the Islands. The major Islands of Luzon and Mindanao are expecting attack. The Japanese are prepared, but on Luzon and on Mindanao, as on Leyte, the forces of the underground, too, are ready and waiting. The unconquered Filipinos are waiting. The day is not too far distant when MacArthur will stand again on the hallowed ground of Bataan, and the only Christian nation of the Orient will be completely free of the invader. Godspeed (literally) to MacArthur and his men, and to Osmeña and his fellow leaders God's wisdom in their task of rebuilding a new nation.

**Ideological Footnote.** While the political situation in Europe remains very confused, it is clear that in several countries the Socialists are providing some of the strongest opposition to Stalin's plan for a Soviet Europe. In Belgium, Socialists are strongly represented in the anti-Communist Pierlot Government, and one of their number, Paul-Henri Spaak, is Minister of Foreign Affairs. It is not well enough known that the heads of the present Greek and Polish Governments, Papandreou and Arciszewski, are both Socialists, although Soviet propaganda has presented them to the world as Fascists and reactionaries! The influential Spanish Socialist leader, Indalecio Prieto, has stigmatized the Polish Lublin Committee as a Moscow puppet which does not represent the Polish people. Up till now he has resolutely refused to collaborate with the Spanish Communists in a united front to upset the Franco regime. In France and Italy, however, the Socialists do not appear unwilling to cooperate with the Stalinists. So far, though, they have made

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no irrevocable step, and they may yet decide to stick to their democratic principles. The anti-Lenin pamphlets which were circulated in Rome some weeks ago, and which brought an angry protest from Moscow, were the work of Italian liberals and Socialists. In our own country, no newspaper excels the Socialist *New Leader* in exposing Communist plots and maneuvers. And, as those close to the situation know, Socialists regularly furnish some of the most effective opposition to the Browderites in the CIO. These are all matters of record, and on the principle that credit should be given where credit is due, we set them down as such.

**Baptized for a Book.** If ever the insidious urge creeps up on you to yield to the mass hypnosis that is putting that ineffable novel, *Forever Amber*, at the top of the best-seller list and actually read the cheap effusion, perhaps this coy little morsel of advertising may so disgust you (as it did us) that the very mention of the book will make your hackles rise. Macmillan, the publisher, announces with simpering pride:

A hasty check of the nurseries of the nation discloses that, at this writing, three babies have been named after Kathleen Winsor's best-selling novel, *Forever Amber*. Two of the bairns are yeleft simply Amber; the third has been given the full title but will be called "Ever" for short.

Comment on this sticks in the throat. Perhaps such silliness is too empty-headed for indignation, but we can't help reflecting on what those three poor babies have been deprived of and saddled with. On the day of their christening—when they were, we hope, *Christed*, they were named after a prostitute. Doesn't it make you proud that the Church insists on the name of a Saint? *That's* the fellowship into which we are baptized, not into the company of scum. The dignity of that noble fellowship must be respected in books—and even in their advertising. You can't streamline Baptism, not even for sales.

**News and the Scientist.** For some time we have been harboring designs on some of our scientists. As editors, harnessed to the racing chariot of daily and weekly news, we secretly envy the lot of those placid scholars who deal with eons and light-years or molecules which danced just as merrily in the reign of the Pharaohs as they do in the days of Einstein. But with all their placidity, scientists, too, have a corner on no end of spot news. Our ambition is periodically to snatch a working scientist or two from his laboratory, his observatory or his classroom and have him tell us directly a few current happenings in his magic world which are of significance or interest for ordinary mortals. Father Walter Miller, S.J., Director of the Astronomical Observatory at Woodstock College, Md., turns his telescope in this issue upon some nebulae. From time to time, we expect, Father Miller and others will continue to inform us on doings in the scientific world.

**Democracy in Bulgaria.** Having moved in on Bulgaria, the Communists are putting on a treason trial in orthodox Moscow style. Some of the defendants, undoubtedly, are finding their sins catching up with them. But all the liberals in Bulgaria are aghast at the inclusion of Nikolai Mushanoff and two of his colleagues, Athanase Buroff and Dimitri Gitcheff. "It was a heart-rending sight," said the New York *Times* correspondent,

when the octogenarian Mushanoff and the 70-year-old

Buroff, both of whom devoted the greater part of their lives to the cause of democracy, had to stand for almost two hours to listen to the indictment.

Democratic and liberal circles are vehemently protesting, but, it is significantly added, "not publicly." No, indeed. It is not surprising that the Communist press had no words of praise for Pius XII's Christmas message. The Pope, you remember, demands for the citizen of a democracy the right "to express his own views of the duties and sacrifices that are imposed on him, not compelled to obey without being heard." It is both stultifying and dangerous to think that Communism will tolerate democracy in any place where it holds power. Mushanoff, Buroff and Gitcheff have committed the crime of practising the democracy which the Communists talk so much about. For that they will probably go the way of Erlich and Alter, Polish labor leaders accused by the Reds of Axis propaganda, whose execution caused the *New Republic* to remind its readers that three of the Four Freedoms have yet to be introduced into Soviet Russia.

**Epiphany.** If Divine Providence, when Christ was born, had arranged things according to usual human prudence, the Magi would in all probability not have come to Bethlehem. Their visit produced, to speak rather frankly, a disagreeable situation. Political repercussions were alarming, since no less a person than King Herod himself was deeply disturbed, and the whole community, from the court down, was thrown into an uproar. Furthermore, there were terrible consequences; for the slaughter of the boy babes at Bethlehem was an after-effect of suspicions aroused by the Magis' inquiries. The purpose of their visit, in God's plan, was to show forth—*epiphanein*—the universality of the new-born Saviour's Kingdom. A cautious person would have said: "For Heaven's sake, let that controversial topic wait, and don't stir up a hornet's-nest of popular nationalist prejudices! If there is going to be a Church Universal, let it appear some time in the future and in distant, missionary lands. But not right here and now; not here in Jerusalem. Public opinion cannot tolerate all tribes, races, tongues and nationalities right in this closed and conservative neighborhood." But the Star, which appeared "out in the East"—as Msgr. Ronald Knox translates it—consulted no cautious persons. The Son of God wanted to show forth His glorious world-Kingdom as soon as He arrived on this sphere, and enjoy it straight-away, with Mary and Joseph, at His Cribside. The pages of history were turned for all time on Epiphany-day. Those who would try to turn them back, by their un-charity, their narrowness or their hate, will find forever the strong hand of God restraining them.

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## THE NATION AT WAR

THE GERMAN OFFENSIVE during its first ten days has resulted in a change of the military situation on the west German front. The Allies have met a reverse; their problem is to change it into a victory. It will not be easy, for the enemy has shown himself strong and resourceful.

From what is now known, the German offensive started on Dec. 16 before daybreak, when their artillery punched a number of gaps through a thin Allied line extending 50 miles southwards from the Aachen area. According to German accounts, four American divisions were holding this line. They were attacked by 15 German divisions which went through the gaps on a dark and misty day. No one seems to have realized what was then happening. The Allied reports for that day stated that small German patrols had penetrated the line, but attributed no special importance to the fact.

By the 17th, very large German forces had gone through the gaps and had commenced to fan out. They sought to cut in behind those sections of the American front between the gaps. This was left to infantry divisions; the armored, or Panzer, divisions pushed ahead. As they moved forward, other Germans built up a wall on both flanks facing respectively north, and south, to keep the Allies from cutting in behind the advancing Panzers. The Allies did try to cut in, and hard fighting resulted. To date of writing they had not succeeded. The walls have held, while the spearhead of Panzers has moved slowly forward.

The German efforts to encircle American units has in part resulted in the capture of some troops—claimed by the Germans to amount to 25,000 men. Other American combat troops are reported as holding, bravely defending themselves, while their comrades are trying to break the German corridor walls and relieve them. The surrounded troops are being supplied by air.

The territory so far recaptured by the Germans will not be a serious loss unless they reach the Meuse; but they have gained in other ways. The Allied offensives in the Aachen area and in north Alsace have stopped. Allied divisions had to be taken away to meet the new German attack. The Allies are now confronted with a problem of regaining the initiative.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

AS I WRITE, Washington has undergone one shock after another. After the demise of the Atlantic Charter came the disaster on the Western front. Washington naturally sees these two events in their effect on the country at large, and it sees them in terms of public confidence or lack of confidence.

First, there came the blow to confidence in the soundness of our foreign policy, and now to confidence in our military leaders. All in all, it was a pretty black Christmas, only partially lightened by the Pope's magnificent tribute to and lesson in democracy. It is a short jump from loss of confidence in our foreign policy to suspicion and dislike of our Allies, and from that to the admittedly tremendous boost for isolationism.

As for our military leaders, it was perhaps a break for them that the old Congress had adjourned and the new one not yet opened. There has long been a smoldering suspicion that we are not being led as brilliantly as the war correspondents would have us believe. It was taken for granted that this would break out into a big blaze of oratory when Congress opens, with a loud demand for investigation and action.

It is, of course, not yet known how far up in the high military command lies the blame for the disaster, but it is fairly certain that Congress will assume, as after Pearl Harbor, that it lies pretty high. It is admitted that the Army has shown marvelous technical competence; it is at the higher levels of estimate and decision that Congress is bound to look for explanations, as the British have already begun to do.

It was, of course, doubly unfortunate that the military disaster had to come just at the moment the country was in a black mood of doubt as to whether the war was worth fighting, after all. But out of that, good may come. It is not easy to conduct a war or foreign relations in a democracy. Hitler can fire his generals and do as he pleases. In a democracy, public opinion is always the controlling factor. It has to be formed and it has to be followed. The leaders have to create it, but they also have to obey it. The one thing they cannot do is ignore it. If they do, it will crush them.

WILFRID PARSONS

## UNDERSCORINGS

THE ARCHBISHOP of Mexico City, Most Rev. Luis M. Martinez, has exhorted Catholics to be guided "by charity in defense of their Faith" and has warned them not to participate in any initiative undertaken against the Protestant invasion of Mexico "without consulting ecclesiastical authority." His instruction was necessitated by misinterpretation in the press of his recent Pastoral and by activities initiated by unauthorized and over-zealous Catholics, such as a recent pamphlet calling for a Catholic boycott of specific institutions and business concerns.

► "To stand firm against all the attacks now being made against the sanctity and purity of domestic life will require from Catholics an even greater degree of heroism than they have shown on the field of battle." This observation is contained in a pastoral letter by the Most Rev. Bernard Griffin, Archbishop of Westminster, quoted in N.C.W.C. *News Service*. The letter is but one of a series issued by members of the Hierarchy in England and Scotland, all concerned with aspects of plans for the peace.

► It has been formally announced in Paris that Archbishop Angelo Giuseppe Roncali, Vatican representative in Turkey and Greece, has been appointed to replace Msgr. Valerio Valeri as Papal Nuncio to France.

► Most Rev. John J. Glennon, Archbishop of St. Louis, attained the sixtieth anniversary of his ordination to the priesthood on December 20. Celebration of the event was held in Kenrick Seminary, where the distinguished prelate celebrated his Diamond Jubilee Mass. Seven members of the Hierarchy and several hundred priests, nearly all of them ordained by Archbishop Glennon, were present for the Jubilee Mass and for the reception held later in the day.

► "Distribution of American aid to the millions of undernourished, ill-clad and miserably-sheltered victims of the war's heavy heel in Italy has begun," the Rev. John P. Boland, representative of War Relief Services-N.C.W.C., writes from Rome. Father Boland is a priest of the Buffalo Diocese and former Chairman of the New York State Labor Relations Board.

LOUIS E. SULLIVAN

## WILL NARCOTICS GET A NEW FOOTHOLD?

H. C. MCGINNIS

A DEATH BLOW to illicit traffic in opium looms as one of the major benefits deriving from the war. The blow will surely be struck if the United States Government has its way. The fight to suppress this menace is not a new one. Thirty years ago, during the session of the Hague Convention devoted to the international narcotic trade, American representatives after a stern campaign secured adoption of an agreement under which nations maintaining opium monopolies would cooperate to prevent illicit trade in drugs. However, the agreement soon became practically a dead letter, for several nations, mainly the British, French and Dutch, had largely financed their colonial empires through government monopolies of opium. Hence they kept one eye on their national exchequers while conveniently closing the other to the production and export of drugs which they could not help but know would never reach legitimate channels.

### AMERICAN PRESSURE FOR REFORM

This picture now appears headed for a change, due to American pressure. This pressure most likely operates through threats to withhold certain postwar aid unless the signatories to the thirty-year-old Hague narcotic agreement commence paying some attention to their promises. As a result, the British and Dutch have already agreed to cooperate. In addition to agreeing not to re-establish their monopolies when the war's end again permits them to return to opium production in their invaded territories, they have also agreed to limit production. This latter item is extremely important, for experience shows that illicit trade flourishes in both opium and opium derivatives when opium is available over and above legitimate needs. Heretofore, governments maintaining opium monopolies have simply washed their hands when selling excess opium, often to known smugglers, letting the smugglers take all future risks and blame. When the drug was intended for smuggling into the United States, American authorities were forced to work without cooperation from the sources of supply, a task they have done excellently when the millions of possible points of entry afforded by extensive borders and long coastlines are considered. Rackets, however, often protected by subsidized police and crooked politicians, will always exist when there is money to be made by pandering to evil quirks in human nature. Unless production is carefully geared to meet only legitimate needs, opium smuggling will continue, along with the illicit manufacture of opium derivatives such as morphine.

While France has had considerable interest in opium production, it is believed that a re-established French Government will agree to cooperate in proper distribution. Russia's cooperation, although not yet expressed at this writing, is almost certain; for Russia has guarded most rigidly against the narcotic habit among her nationals. While this agreement will not take care of Iran, Turkey and Egypt—leading opium producers and also countries looking largely to opium for revenue—its signatories can bring a concerted pressure to bear upon them. Since these countries will be largely dependent upon Britain and the United States for the finances necessary to rehabilitate and further develop their national economies, such support can be withheld until they agree to cooperate. The war has made these places enjoy

never-expected prosperity and they will be most anxious to continue it. This continuance will rest mainly upon the pleasure of the British and American governments, which can practically write their own tickets concerning their beneficiaries' conduct. It should not be out of place for them to demand that the recipients of their aid cooperate in the world's moral uplift rather than continue to furnish the sinews of evil. Furthermore, the turning of poppy-growing land to food production will be a constructive change in countries where people will have enough money to begin eating substantial meals.

### JAPANESE RE-INTRODUCE OPIUM

The war has made the limiting of opium production to legitimate needs a most pressing matter. For one thing, Jap invaders have reintroduced the use of opium to China's millions. Prior to the Sino-Japanese "incident," China had the opium-smoking problem pretty well under control. In 1906, foreseeing the nation's utter degradation unless drastic measures were taken, she decreed that local poppy-growing must decrease 10% yearly. In 1907, she succeeded in having Britain reduce her exports of Indian opium to China at a like rate. Then the Government decreed that no one was permitted to begin the use of opium and that all existing users, dens, shops and the amount of their sales be listed. Poppy-fields were converted to rice-growing and all people having public influence, such as teachers and civil officials, were ordered to give up the drug or suffer severe penalties. By strictly administering these stringent measures, China had the opium evil fairly well eradicated before the Japanese invasion. The Japs have deliberately re-introduced the vice, hoping to make the conquest and subjugation of China and other occupied countries easy and quick. In Manchuria and Jehol they have forced the planting of 46,260 acres of poppies and have caused 13,000,000 Chinese in the occupied districts to become opium-addicts. They have also established large factories for the manufacture of morphine and heroin, opium derivatives. In Harbin alone, 1,568 corpses of drug addicts were found in the streets during the past half-year. Japan has used military pressure to increase the drug's use and, since Jap soldiers are prohibited its use under pain of death, the fiendish design behind the Jap practice can be readily seen.

### GET-RICH-QUICK TEMPTATION

China and other Jap-invaded lands are not the only present concern. A distinct new menace to the United States and to hundreds of thousands of its citizens has arisen. A glance at a war map furnishes a key to much of the current danger to Americans both at home and abroad. In the Near and Middle East there are heavy contingents of American troops. Iran is the world's chief production center of opium, while Asiatic Turkey, Egypt and the Ganges Valley are also heavy producers. The ports of these regions receive hundreds of American ships bearing supplies. Many American civilians are also employed in these areas on wartime projects. In Iran, for instance, opium is quite common, easy to procure, and its use is general. A reliable report states that a large majority of Iran's police force are addicts.

It is feared that where opium is cheap and easy to get many American boys may become addicts as the result of curiosity. Others may give some form of the drug a test to relieve the monotony of homesickness. But perhaps more than anything else, its handling may appeal to the profit-making instinct of many. Wartime disruption of regular channels through which illicit trade formerly flowed into the United States has made opium-smuggling exceptionally



attractive to seekers of easy profits. Since a small portion of opium, costing only fifty cents at its source, may bring around fifty dollars in the United States, there is a tremendous temptation for American seamen to do a little smuggling on the side. Tiny packages can be concealed easily aboard ship and, while the amount brought back by individuals may be small, one can see how the aggregate arriving through such means may become considerable. It is said that this smuggling has already reached such proportions that merchant-marine officials are showing concern at the number of small packets already found. Naturally, our thousands of merchant seamen are not all guilty, or even suspect; yet narcotic agents are hard put to identify those who are—for many of these self-appointed importers may not bring in opium each trip, thus making it difficult to catalog them as smugglers and to watch them.

However, the moral menace involves more than those who may be tempted by quick and easy profits. With thousands of seamen faced with the temptation of becoming small-time, side-line smugglers by a profit of 5,000 per cent on each transaction, the country's supply of illicitly handled opium and its derivatives can easily surpass pre-war smuggling. Should this become the case, dope-peddlers are sure to look for new and increased markets. It is not unlikely that children may become their prey. Recently a high police official of a large Eastern city reported that narcotics must be added to juvenile delinquency when trying to determine causes of law-enforcement officers' headaches. While marihuana is the drug now responsible for the increasing trouble, its addicts can be switched easily to opium and especially to opium derivatives such as morphine and laudanum. Since most delinquent juveniles are fad-crazy, the morphine needle could be reasonably expected to replace or supplement marihuana with them. The needle, in fact, may parallel the hip-flask of the last postwar period as a sure passport to social success.

#### ROLE OF PUBLIC OPINION

Although bootleg liquor was not viewed too harshly by many Americans during the moral tailspin which followed World War I, American public opinion has always been dead-set against any form of dope addiction. Individual users are both scorned and pitied. An uncompromising public opinion has kept enforcement officers on their toes, thus causing the dope peddler to slither around as silently as the snake he is when plying his nefarious trade. Courts have cooperated whole-heartedly with anti-narcotic agencies. When a peddler is convicted, the sentencing judge usually lays aside his kid gloves and "throws the book at him." Rarely does he get any subsequent leniency from parole boards. Despite all this, narcotic squads may find future enforcement much more difficult, since this new situation calls for a complete survey of new channels of illicit handling and the cataloging of an entirely new set of operators. While they are doing this, considerable damage to national morality may result unless illicit opium can be shut off at the source by limiting opium-production to strictly legitimate needs.

The narcotic menace is not only a wartime one. The postwar period will see hundreds of ships busily plying between the United States and the Near, Middle and Far East ports as devastated regions are rehabilitated. Awakening China and India will need millions of tons of supplies and equipment, and the reconstruction of war-torn areas in the South Pacific should keep American ships and sailors busy for years. American dope racketeers, aware of the possibilities existing in the establishment of these new American large-

scale contacts with opium-producing centers, will, as soon as travel restrictions are lifted, swarm into these districts posing as business men, technicians and tourists. They may be disagreeably surprised, however, when they meet their Mohammedan counterparts. Opium, after drying, is a brownish mass and very susceptible to adulteration. Since most caravan trails abound with dry camel dung, opium-caravans very often arrive at their destination with cargoes twice as large as those with which they started. Even the highest prices usually fail to secure unadulterated opium, for the delivered product often contains a rare collection of unwanted Asiatic or African substances. What may happen when American racketeers discover this double-cross right under their very noses should give the Medes and the Persians a first-hand taste of that type of American civilization so widely depicted in trashy movies and alleged literature.

## THE PROFESSOR AND LUCY'S SOUL

CHARLES F. DONOVAN, S.J.

The priest, being a man of God, is rightly expected to have more than average control of his temper. But there are times when people's self-deception or worldliness or shirking of duty reaches such proportions that a Christlike explosion of anger is the meet weapon for a priest. For my part, if I ever have the courage of my conviction and try to emulate the wrath as well as the meekness of Our Lord, I know beforehand what the occasion will be. I shall drive from my presence the parents of some bewildered sophomore who has just lost his or her Faith at a non-Catholic college.

The priest is generally called in on such cases by a friend of the family or by a relative other than the parents of the child. The parents, having composed the piece, are afraid to face the music; but cowardice is the smallest of their sins. The friend presents herself at the rectory and with genuine concern explains how Lucy came home from school for the Christmas or Easter holidays and announced that she could not go to Communion since she no longer believed in it. Where does she go to school? The State University—and won't you please talk to her and see what's come over her? She was always such a good, religious child. No one can understand it, and everyone's so upset.

Yes, madam, I'll see her. But it's not going to take the acumen of a Suarez to diagnose the case. I can tell you Lucy's story before I meet her.

Provided she hasn't become involved emotionally with a collegiate atheist who finds her Faith amusing, and allowing for environmental influence—association with smart or well-to-do people unencumbered by religion, who seem to get along better than she does—one of two things happened to Lucy. Her Faith was undermined by a systematic regression or by an unbalanced progression in knowledge.

I have to put this more simply for my visitor. Lucy's professors in one or more subjects may have passed over as irrelevant or non-existent factors which are the bases of faith—for example, the soul, life after death, the validity of conscience, the supernatural order, or even the existence of a supra-mundane Being, whom the believing call God. Now remember that these Catechism truths were brushed aside or denied with academic considerateness and gravity by men of wide though warped erudition, men whose equal for impressive learning and aplomb Lucy had never met. They were polite, unruffled, assuring. They were, above all



else, so fair. They abandoned traditional tenets only when forced to do so by the best contemporary evidence. This seemed reasonable to Lucy, and she began to doubt and then to discount many truths she had brought with her to college. It was not a sudden or clearly-defined step. There was not, please God, a deliberate frontal attack on her Faith as such. But so much of her mental furniture was shoved around, explained away, overlooked, elbowed aside, or consigned to limbo, that by the middle of her sophomore year Lucy's mind was evacuated of a number of primary truths. This process may be called a systematic regression in knowledge.

#### PSYCHOLOGY MINUS THE PSYCHE

Let me be more concrete. I have at hand a textbook in educational psychology, a subject Lucy may well have elected, especially if she hoped to teach after college. "Impressive" is the apt word for this book. To the nineteen-year-old mind, its size, newness, diction, bibliographies, glossaries, and the author's connection with one of the East's leading universities, are all signets of authority. In a section entitled "Primacy of the Body" this beautiful book says:

... there is an ancient educational tradition, whose powerful influence continues to be felt today, which definitely undervalues the body and looks upon it as important only to the degree that certain mental processes occur in conjunction with it. This view holds that man's body is the seat of psychic functions which operate more or less independently of their temporary location and which continue to have a real existence or effect after death. Such an outlook is usually called dualism, because it sees the body as one constituent of reality and the mind (or "soul") as another of equal if not greater importance.

Lucy's soul, though she may not realize it, is being attacked typographically. It is put in quotes, as one would write words like "fogey" in your letters home; and in parenthesis, like an aside or afterthought. The author states that this parenthetical soul is the pet of an educational tradition whose influence is still felt. It must be pretty outmoded if its continued influence is rather remarkable.

And this senile tradition holds, on its last legs, that the soul has a real existence after death. That's the first time Lucy has heard that proposition doubted. If her soul is not going to survive the grave, then why did God become man? Wasn't her soul redeemed and made capable of eternal beatific vision? But how could this be, if she hasn't got a soul? The author continues:

Opposed to this position is naturalism, which claims that ... fundamentally only a single order of reality is present. ... What is called "mental life" is just that aspect of life which appears distinctively in our more subtle adaptations as memorizing, painting, debating, etc. Essentially, however, it is the living body—or, if one prefers, the active organism—and not anything separate and distinct from it which solves algebraic equations, composes sonnets, and predicts eclipses.

The contrast between the dualistic standpoint and that of naturalism is far richer and deeper than this brief characterization implies. It is presented in this oversimplified form because a basic presupposition of this text, viz., the correctness of the naturalistic approach, accounts for many of the detailed explanations or descriptions to be given later.

The basic presupposition of this clean-smelling, visibly pleasant, up-to-the-minute, tangible text is that there is no soul. That's what the shifting and ducking verbiage says.

And that means that the dead are in the grave and that prayers for them have been rather pointless. Heaven? Well Heaven is supposedly peopled by the blessed souls, but if they don't exist, why have a place for them?

The professor squirms a little at this point. He sees Lucy's troubled mind so he resorts to quotes again.

To many persons, the view that psychology is a study of what the organism does and experiences seems like the "grossest materialism." A "mindless" psychology to them is a contradiction in terms. Such reactions are probably due to misinterpretations of the position here defended. . . . If we wish to be kind or just to another member of this species, the only way we can reveal this is by what we do to his body. . . . This identification of the individual organism with the body and its properties is the logical consequence of the naturalistic approach to human behavior. It is a fact of elemental significance to every aspect of educational psychology, and the sooner it is acted upon by both teachers and learners the greater and more beneficial will be its consequence in their lives.

And lest this fair-seeming treatment of her half-formed objection should not satisfy her, he fires the finishing salvo:

Such a view of human nature is far from being ugly or debased; instead, it supplies education with a hopeful and positive attitude justified by the most authentic deliverances of psychology and the whole structure of contemporary science.

There goes Lucy's soul.

Having thus cleared the ground—or shall we say the mind—the author launches into his text in workmanlike fashion, with graphs, charts, scales, tables and an assuring professional vocabulary. Chapter follows fat chapter, and he says much that is true, much that is just, much that is helpful, much that is original and stimulating about education. But nothing he has to offer can compare in importance for Lucy with what he said back on page 45 under his inaccurate heading "Primacy of the Body." Like Lucy's teachers, he sets down his authentic deliverances smoothly, honestly no doubt—an honest mouthpiece of some member of the Lowerarchy, and maintains to the end the scholarly objectivity, the suspension of judgment, that lend weight to his dicta, as when he says:

Contraceptive devices are now widely understood and there is little doubt that they have encouraged temporary and experimental unions, the usefulness of which is still uncertain.

Here is no hasty condemnation of conduct deviating from accepted norms. And a conservative bias appears in the next sentence:

Deliberate promiscuity on the part of either sex is abnormal, at least in the statistical sense. . .

That is Lucy's story if she has fallen among thieves, academic thieves who have robbed her of a pearl more priceless than virginity—the cornerstones of Faith. But there is an alternative. By good luck she may not have been submitted to an agnostic climate of opinion. Perhaps her professors were Christians, or she may have taken such neutral courses as mathematics, domestic science, or drawing, where the teacher's philosophy is not so apt to obtrude itself. If this was the case, then Lucy lost her Faith not by intellectual regression, but more likely by an unbalanced progression in learning.

Let me explain. Lucy was eighteen when she entered college, immature, inexperienced, reasonably thoughtless. Contact with alert, trained minds, with ambitious and eager

students was a zestful experience, an awakening. She began to listen attentively, study hard, read much. As month succeeded month she mastered several subjects she had thought far above her. One skill after another became hers, and she loved it. Lucy was intellectually growing up—along these lines at least.

The tragedy was, of course, that as far as religion was concerned her mind was still in rompers. Thus there was a kind of dichotomy in Lucy's head—her secular mind maturing, her religious mind remaining immature. She had stopped going to Sunday school some years before, and now, after attending brisk or provocative or even brilliant lectures all week, she would get from the pulpit on Sunday a ten-minute sermon that she had heard at least six times before. Then, as is inevitable, the question of religion came up in conversation. She was called upon for information, explanation or defense of her Faith. Her Catechism answers seemed hopelessly inadequate. She was ashamed of them before the bright, tolerant, questioning faces of her companions. This discomfiture set her thinking. There seemed to be much more impressive answers to problems in linguistics or sociology or political theory than to problems of Faith. Maybe she had been too uncritical in accepting the dogmatic statements of the Catechism.

Poor Lucy. And poor anybody, who thinks that the Catechism is the ultimate and adequate expression of Catholic truth; who thinks that answers learned by rote in adolescence, usually under the guidance of untrained volunteers, should be stay and support enough for a mature mind; who thinks that a lifetime is not sufficient time in which to learn the mysteries of geology or Polynesian ethnology, but that a child of fifteen has satisfactorily concluded the study of man and God, of the soul and its eternal welfare.

It never occurred to Lucy that there was a hopeless disproportion between her secular and religious knowledge, nor did she realize that, as the price of secular maturity had been reading and more reading, a similar price must be paid for religious maturity, at least in the intellectual order if not in the order of Grace. Lucy charged her inability to grapple with religious questions not to ignorance, but to the insufficiency or impossibility of Faith. She became a victim of unbalanced intellectual progression.

Lucy has come home for the holidays, and she has everything her mother sent her to the State University for—poise, friends, prestige, prospects. But she no longer believes in Holy Communion. Lucy's in her grave, and oh!

## U. S. CATHOLICS STUDY LATIN AMERICA

MARIELI G. BENZIGER

HOLLYWOOD, Wall Street and divorce have done much to alienate Latin Americans from us. They are suspicious of us; they do not trust us. Why? We of the northern hemisphere have neglected to take an all-important factor into consideration. For a long period of time we have dealt with Mexico as if no Mexicans lived there. We have dealt with Honduras as the land whence bananas come. We have handled Cuba as a place which supplies us with our sugar, entirely forgetting the four million Cubans who have lived there for several generations. We deal with Latin America as if we were handling articles and not people. Thus we North Americans suffer a decided handicap. In handling our southern neighbors we have omitted the experience,

background and mode of life of twenty-one other nations.

Catholicism is the basic structure of Latin America, its *raison d'être*. The Catholic Faith has stamped its seal upon the lives and hearts of the people of that hemisphere. Latin Americans are a people strong with the tradition of centuries; they are impregnated with the culture of Faith acquired in living their religion; they have a Catholic background, a Catholic mode of life, which we have entirely overlooked.

### A FORUM WITH A DIFFERENCE

Some two thousand Catholics of Southern California recently realized it was high time something should be done about this situation, and accepted an invitation from Rev. Mother Eucharis, president of Immaculate Heart College. There, in the center of Hollywood, they attended a most extraordinary conference on Inter-American relations on November 11, 1944.

A unity of purpose fired the zeal of some forty-five lecturers and forum speakers, who had come from every corner of both American continents. Msgr. William Barry had flown from Miami, Florida. Speaking of his connection with the Universities of Havana and Mexico, he stressed the fact that until now it has been our non-Catholic universities which have fostered and encouraged the interchange of some two thousand students. We must likewise establish scholarships and endow a foundation which will benefit the youth of this country as well as Latin America. He stressed the need of Catholic workers; he stressed the dearth of priests in Latin America, now felt more than ever because no Europeans can fill the depleted ranks.

We have no conception of the difficulties confronting some of these parish priests. It is known that one priest has 75,000 people under his jurisdiction. There are others with 45,000 and 25,000. In Peru, for example, a priest has to be versatile to handle the many problems. In the cities of Peru, he must understand people of the twentieth century, but in the Peruvian hinterland he deals with sixteenth-century situations.

Msgr. Barry then gave a clear-cut picture of what Americans are doing in Cuba. American money in Cuba has equipped and staffed up-to-date schools, colleges and welfare centers. Unfortunately, these are all backed and run by Protestants. It is time we Catholics did something. We should arouse not antagonism but admiration, if we did. The Maryknoll missionaries today are the finest emissaries of good will we could possibly send to Latin America. They have the common Faith, speak the same language, and come to carry on the good work founded by the same Church over four hundred years ago.

It is somewhat of a novelty when a representative of the State Department participates wholeheartedly in a Catholic movement. This was ably done by José Manuel Espinosa who, as head of the American Republics Division of Cultural Cooperation, showed how anxious is our Government for Catholic participation. Not only is an interchange of professors and students encouraged, but writers are urged to study Latin-American ways and methods and to familiarize North America with their heroes and their people.

Father Peter Dunne, S.J., of the University of San Francisco, gave an historian's approach to Inter-American relations. He showed how we are gradually growing closer to understanding Latin America; yet insisted that we cannot surmount the difficulties facing us without the help of God.

The Peruvian, Professor Marino of the University of San Marcos, Lima, gave a rather frightening picture—our lack of understanding of the economic situation may force Latin



America, at the close of World War II, right back into the arms of our enemies. His vivid and graphic account of how the Japs took advantage of our want of foresight gave reason for sound straight thinking.

Harry W. Flannery, author and news analyst with Columbia Broadcasting System, regretted that our radio planning is so poor. We have neglected to avail ourselves of this means of broadcasting our Catholicism to Latin America.

As director of "Cultural Relations with Latin America," Dr. Hubert S. Herring gave a remarkable picture of Latin America. Versatile and well qualified to speak, he gave his audience a factual narration of a much misunderstood topic. Dr. Herring stressed the beauty of these peoples and their strength—strength emanating from the intellectual lives of both young and old; strength emanating from spiritual leaders, members of the clergy and hierarchy, who are doing remarkable things throughout South America. He pointed out how far-fetched and tactless was much of our Good Neighbor Policy, which so often involves a condescending attitude or over-advertising. There should be spontaneity in our approach to Latin American, he said, and deep respect for the strength of their spirituality—something we cannot afford to overlook in the future.

Rev. Alfredo Moreno, who is a Chilean educator of note, and Brother Austin, president of St. Mary's College of Moraga, Calif., both stressed the importance of a "right about face"—now—before it is too late. There is imminent danger, he warned, that the radical ideals set forth in the secular colleges of both hemispheres may do irreparable damage. Mere words on our part and "goodwill" gestures will have no effect whatsoever.

The culmination of a day of intense study on Latin America was the evening lecture by Dr. Richard F. Pattee, who had flown from the University of Mexico to attend the various sessions. He was impressed by the note of seriousness and an absence of the sentimentality which so often characterizes inter-American get-togethers.

Dr. Pattee had the courage to explain just what the underlying difference is between the two hemispheres. We have forgotten, he pointed out, the moral atmosphere which has given Latin America its characteristics—*We Catholics in the United States definitely belong to a minority group.* We live and we think as a minority. At all times we are conscious of the fact that we belong to a nation that does not represent the influence which has molded our own lives. We are in constant contact with a people who neither share our Faith, nor think as we do. This is partly the reason why, as a minority, we are so far behind. Yet it cannot account for the fact that, belonging to the international Church whose outlook is universal, we fail in being internationally-minded.

In Latin America the exact opposite is true. A hundred million Catholics belong to the same Church. This Church has long been an integral part of their very existence. Throughout the formative years of Latin America, the Church was working there. The spread of the Faith was part of Latin America's origin. It is almost impossible for us, a minority, to understand what this means to a people. The Latin American lives in a natural state. As a Catholic, the views he hears are those of his Church; he seldom sees or knows of other religious groups or sects.

There is no use blinking facts; North Americans do strike a discordant note in the South. We cause conflict of mind. Our Latin-American neighbors fear us. This fear is prevelant among the laity, clergy and Hierarchy. Not only do they fear our American policy, but our entire pagan civilization and the culture we have built up. To them it is

an Anglo-Saxon menace; and they have a deep-rooted suspicion of Great Britain and the United States. They see that at the termination of this war not one Catholic Power will be left. There will be two great non-Christian Powers, and two powers that have grown out of Protestant traditions. There is great fear for the future.

First and foremost Latin Americans want to know if we are real Catholics? Do we American Catholics belong to the culture that springs from fundamental Catholicism? Unfortunately, we are so very busy condemning Communism or proving that we are not Fascists, that we have omitted to have a positive program. The program which will bring unity of thought and action between the two hemispheres can be the positive program of the Papal Encyclicals. These Encyclicals are not static, not indifferent to the welfare of the common man. Here we have an admirable basis of mutual and common understanding, the basis of our unity with Latin America.

To close the sessions, Father E. J. Whelan, S.J., President of Loyola University of Los Angeles presented the resolutions. Immaculate Heart College, in Hollywood, is to become a center for Latin-American rapprochement. It is to open a library where research workers may secure material on Latin America. Exchange students and professors are to secure assistance. There is to be a bureau of information to help those anxious to take part in the movement.

Never, since the time of the California missions and the departure of the Spanish Padres, has the West Coast had so enthusiastic a gathering—memorable because of the unity of purpose, a determination to link the two Americas by Catholicism, thus carrying on the work started so long ago by a heroic band of Jesuit missionaries and later followed out by Fra Junipero Serra and his Franciscan confreres.

## BIASED REVIEWING

HAROLD C. GARDINER

BOOK REVIEWING is an important, widely influential aspect of modern cultural life. It is lamentable, therefore, and even positively harmful to see its standards debauched. One element of those standards and aims is the fairness with which the reviewer tries to get into the author's mind, to treat his ideas with sympathy. If the reviewer has no sympathy, no point of contact, no appreciation of the author's dominant theme, then he is not fit to review that particular author or that particular book.

Mr. Sterling North, formerly literary editor of the Chicago *Daily News*, now holding the same position with the *New York Post*, is a book reviewer of some influence. He is also a reviewer of the type to bring suspicion to the profession, for he manifests an essential closed-mindedness, a fundamental lack of sympathy and understanding that renders him incapable of judging a book once it steps an inch beyond the purely materialistic and naturalistic outlook on life.

Mr. North manifests this publicly in his "Strictly Personal" column in the December 2 issue of the *Saturday Review of Literature*. There, essaying to explain the apparent upsurge of religion during wartime, he glibly reduces it all to the compass of his title, "Back to Witchcraft." "The poorly educated mind," we read, "always seeks aid from the supernatural," a statement which certainly implies with no subtlety that the converse is also true, namely, that any mind that seeks aid from the supernatural is *ipso facto* poorly educated.



How this bias warps his judgment of books can be seen in his account of the "twenty-six agnostics" who gathered recently in New York to honor the film, *The Song of Bernadette*. "Almost all the critics agreed," he says, "that the principal appeal [of the picture] for the public was the magic cure of Lourdes—certainly an unacceptable phenomenon to the scientifically trained mind." This is but a restatement of the snide remark with which Mr. North closed his original review of Werfel's book when it appeared. Writing then for the Chicago paper, the reviewer concluded:

Franz Werfel does not believe in miracles, faith-healing, astrology, phrenology or planting seeds in the various phases of the moon. He is a well educated modern who knows that the laws of cause and effect are immutable and that a "miracle" is simply an unexplained natural phenomenon.

Now it would seem that the "scientifically trained mind" would have made sure that that is really what Mr. Werfel *did* know, in other words, that the conclusion would have been based on evidence. What is the evidence? It is contained in Mr. Werfel's response to Mr. North's unwarranted assertion. The response was published in *AMERICA* for June 27, 1942. Mr. Werfel says:

Reading my book, *Bernadette*, you will find that it is a jubilant hymn to the supernatural realities of the universe in the Christian and theistic sense. To fight for those realities (in a modern way) is the first purpose of my book.

So, the "scientifically trained" and agnostic mind allowed personal prejudice to read into the book, and consequently into its judgment on the book, an attitude that simply was not there. In so far, Mr. North's review was false and unfair, and a shoddy piece of work which fellow reviewers and literary editors ought to reprobate as bringing discredit to the fairness and liberal-mindedness their readers have a right to expect.

It is not merely a question of this one book, either. Any book that touches life and its problems, that treats of sin or goodness, of love or patriotism, of duty, of honor, of any values whatever, verges immediately onto the supernatural; and by his own admission Mr. North and others like him are simply initially incapable of doing any such book justice.

The importance of Catholic readers going to Catholic reviewers is given added point by such unfairminded incidents.

## SCIENCE NOTES

ONE of the most significant Mt. Wilson Observatory contributions to astronomy published in wartime describes Dr. Walter Baade's photographic resolution into separate stars of the central region of the great Andromeda nebula. This galaxy of stars is a spiral nebula easily visible to the naked eye, but only as a hazy patch of light. As long ago as 1924, Mt. Wilson photographic plates of long exposure resolved the outer spiral arms into a vast swarm of separate stars. On such plates the nebula appears to occupy an area of the sky seven times that occupied by the full moon. However, photo-electric devices for measuring faint images on a photographic plate reveal spiral extensions of the nebula that make the area equal to that of 70 full moons, roughly one-third the area of the bowl of the Big Dipper.

Light from the Andromeda nebula reaches us after 750,000 years; and light would take at least 35,000 years to travel across the longer axis of the tilted nebula itself. Since

the mass of the galaxy is about that of a hundred billion of our suns—according to the latest estimate—and since the galaxy contains an unknown number of billions of stars conspicuously concentrated towards the center of the rotating spiral, it is not surprising that previous photographs recorded only a "burned out" image in the bright central region or nucleus.

Dr. Baade knew that long-exposure, blue-sensitive photographic plates would record stellar images down to the twenty-first apparent magnitude, i.e., about one million times fainter than the stars barely visible to the naked eye. Still longer exposures were impossible because faint auroral light in the night sky fogged the plates. On the other hand, red-sensitive plates would reach only to the twentieth apparent magnitude, for the same reason. However, if the brightest stars in the nucleus of the Andromeda galaxy happened to be red stars, they would photograph brighter on the red-sensitive plates; a gain in limiting magnitude to about 21.3 would probably be enough to resolve the brightest stars in large numbers.

Dr. Baade proceeded to test this hypothesis by using special red-sensitive plates, hypersensitized in an ammonia bath just before exposure. To eliminate the faint auroral glow, he employed optical filters which excluded all colors of light except a narrow band of light in the red end of the spectrum. During the Los Angeles-Pasadena dim-out, four-hour exposures were possible. To secure better definition, the 100-inch reflector was used only on nights of perfectly steady atmospheric and temperature conditions.

The results were epoch-making, for the developed plates showed a dense sheet of extremely faint stars, all very close to the limit of the red plates. The hitherto structureless mass of nebulousity literally disintegrated into clouds of separate stars before the powerful scrutiny of this new technique. The resolution into distinct stars was successful almost to the densest part of the nucleus, leaving no doubt that the entire nucleus of the Andromeda galaxy consists of a dense swarm of stars.

The same technique was applied to two much smaller companion galaxies, with equal success. These are the first elliptical galaxies to be resolved into stars; and the way is now open for cosmogonists to study the direction of evolution of these giant aggregations of stars. A pair of galaxies in the same region of the sky, subjected to the same type of photographic examination, revealed swarms of individual faint stars at about the same distance from us. Hence, our local cluster of galaxies, of which the Milky Way "island universe" is by far the largest, is now known to contain thirteen spiral, elliptical or irregular galaxies within a volume of less than two quintillion cubic light-years.

WALTER J. MILLER

## WHO'S WHO

H. C. MCGINNIS, free-lance journalist and veteran of World War I, lives in Midway, Pa.

REV. CHARLES F. DONOVAN, S.J., is a member of the Guidance Department at Boston College, Chestnut Hill, Mass.

MARIELI G. BENZIGER, writer and genealogist, has been running a boarding-school in California for children of servicemen.

REV. WALTER J. MILLER, S.J., is Professor of Mathematics at Woodstock College, Md.

## THE POPE ON DEMOCRACY

FOR THE SIXTH TIME since the opening of the War, Pope Pius XII has given us his Christmas message. This is the first time that the issue of democracy has been faced so explicitly by the Holy See since Leo XIII's Encyclical *Graves de Communi*, on Christian Democracy.

Fully aware of all possibilities of misunderstanding, the Holy Father places the issue squarely and in an unusual light. He has in mind the awakening of the peoples, as he says, "from a long torpor." "They have assumed, in relation to the State and those who govern, a new attitude—one that questions, criticizes, distrusts."

Taught by bitter experience, they are more aggressive in opposing the concentration of dictatorial power that cannot be censured or touched, and call for a system of government more in keeping with the dignity and liberty of the citizens. . . .

In such a psychological atmosphere, is it to be wondered at if the tendency toward democracy is capturing the peoples and winning a large measure of consent and support from those who hope to play a more efficient part in the destinies of individuals and of society?

Instead of complaining of this atmosphere, the Pope recalls the liberty of choice that the Church holds citizens may exercise with regard to forms of government, "provided," as Leo XIII says, "they be *per se* capable of securing the good of the citizens."

The Pope asks for "a true, healthy democracy answering the needs of the moment." He is not so much concerned about its "external structure and organization," which, he says, depend on the "special aspirations of each people," as about the individual himself.

The Pope envisages a government in which the people make their own decisions, choose their own representatives and in orderly fashion conduct their own affairs:

If we consider the extent and nature of the sacrifices demanded of all the citizens, especially in our day when the activity of the State is so vast and decisive, the democratic form of government appears to many as a postulate of nature imposed by reason itself.

Behind this utterance of the Pope lies the tradition of the Christian theory of popular government, the doctrine of Saint Thomas, of Bellarmine and Suarez, of Edmund Burke and of the Founders of this nation. A genuinely popular government brings with it a correlative responsibility. If the people are to exercise government, they must be a "real people." The State cannot be a mere "shapeless mass of individual." It is and in practice should be the organic and organizing unity of a real people. The people and a shapeless multitude (or, as it is called, 'the masses') are two distinct concepts."

The Pope assails proletarian totalitarianism, which under the false name of popular government exploits the masses, so that "in the ambitious hands of one or of several who have been artificially brought together for selfish aims, the State itself . . . can impose its whims on the better part of the real people." The masses in this sense are the capital enemy of true democracy, the enemy of true liberty and of genuine fundamental equality. At the same time, he strikes down the lofty pretenses of Axis State absolutism, which hides its barrenness under the false pretense of realism—the Fascisms and racisms and Falanges which throw aside the spiritual teaching of the Gospel.

Thank God, one may believe the time has passed when the call to moral and Gospel principles to guide the life

of States and peoples was disdainfully thrust aside as unreal.

The events of these war years have given ample evidence to confute, in a harder way than one could ever have imagined, those who spread such doctrines.

The disdain that they affected toward this supposed unreality has been changed into stark reality: brutality, destruction, annihilation.

Such a message will not easily be heard:

It would be vain to expect that this sage judgment, dictated by the experience of history and a high political sense should be—while men's spirits are still burning white hot—generally accepted by public opinion, or even by the majority.

But out of this white-hot furnace of hates and mutual misunderstandings, as from a crucible, it is his hope that a new order may emerge, based on the natural and universal solidarity of mankind: a democratic world order, where the peoples feel their responsibilities as do the individuals in a democratic state.

One thing we know: that the moment will come, perhaps sooner than the people think, when both sides realize that, all things considered, there is only one way of getting out of the meshes in which war and hate have wrapped the world, namely, a return to the solidarity, too long forgotten, a solidarity not restricted to these or those peoples, but universal, founded on the intimate connection of their destiny and rights, which belong equally to both.

The Pope's high courage and undaunted optimism are a challenge to our own. As the foremost democratic nation in the world, we are called to be the leaders in rallying behind the great standard which he has raised.

## ROLE OF THE RULER

"THANK GOD," says Pius XII, in his inspiring Christmas message, "one may believe that the time has passed when the call to moral and Gospel principles to guide the life of states and peoples was disdainfully thrust aside as unreal."

This is part of the deep optimism that pervades the entire message. Just as he has hopes that the peoples of the world will rise to the demands of real democracy in spite of "the exalted claims that this form of government makes on the moral maturity of the individual citizen," he hopes, too, that nations and leaders of nations will rise to the strenuous tasks imposed by democracy.

Politicians and statesmen everywhere should keep always before them the summary of the virtues of political leadership which Pius proposes in the second section of his Christmas letter. "Only a clear appreciation," he writes, "of the purposes assigned by God to every human society, joined to a deep sense of the exalted duties of social activity, can put those in power in a position to fulfil their own obligations . . . with objectivity, impartiality, loyalty, generosity and integrity." Our political leaders must be "select men, spiritually eminent and of strong character . . . representatives of the *entire* people . . . reflecting every phase of the people's life . . . men of solid Christian convictions, straight and steady judgment . . . true to themselves in all circumstances . . . with sound and clear-cut proposals to make."

These are truly high ideals of political leadership, but the Pope realizes very deeply that in a democracy, above all, the quality of leadership is "a question of life and death, of



prosperity and decadence, of soundness or perpetual unrest." He is convinced that "peoples whose spiritual and moral temperament is sufficiently sound and fecund find in themselves and can produce such heralds and implements of democracy." A frightening combination of hope and dire warning!

After all, "the dignity of political authority is the dignity deriving from its sharing in the authority of God." The citizen choosing his representatives in a democracy is choosing men who are to rule over him in the name of God. The power of any ruler is an awesome thing, and citizens of a democracy have only themselves to blame if they deliberately put this power into the hands of men unworthy, of men seeking their own good or the enrichment of group interest instead of the common good, of men who fail to recognize that the Government like the individual is of God's own making, subject no less than the individual to the eternal law of God.

This, then, is Pius XII's formula for successful democracy: on the part of the people a deep sense of reverence and obedience for the authority of God exercised by the State, and solemn acceptance of their responsibility to place that power only in the hands of worthy men; on the part of the State, a deep reverence for the law of God that rules states, and a single intention to serve the dignity and welfare of the people, for which and which alone the Government exists.

## "WAR ON WAR"

THE OUTLAWING OF WAR, says the Pope, is "a duty which brooks no delay, no procrastination, no hesitation, no subterfuge." The world must "ban once and for all wars of aggression as legitimate solution of international disputes." The Pope's words are simple, direct, bold, and go to the very heart of the matter. It is not enough to "regulate" war; it must be outlawed and proscribed. "Many attempts in this direction," the Pope recalls,

have been seen in the past. They all failed. And they will all fail always, until the saner section of mankind has the firm determination, the holy obstinacy like an obligation in conscience, to fulfil the mission which past ages have not undertaken with sufficient gravity and resolution.

And if ever a generation, he adds, has felt the necessity of warring on war, it is our own generation.

"An essential point," therefore, in international organization is

... the formation of an organ for the maintenance of peace, of an organ invested by common consent with supreme power to whose office it would also pertain to smother in its germinal state any threat of isolated or collective aggression.

The conscience of mankind, he goes on, recognizes the immorality and monstrosity of modern aggressive war. To this he would add "the threat of judicial intervention by the nations and of chastisement inflicted on the aggressor by the society of nations." War, in a word, must lose its quasi-respectable standing in international law and "always be subject to the stigma of proscription, always under surveillance and liable to preventive measures," like the criminal act that it really is.

THE ABSOLUTE ORDER of beings and purposes which Pius XII sees as the true foundation of the state "comprises also, as a moral necessity and the crowning of social development, the unity of mankind and of the family of peoples."

Each nation is endowed with sovereignty, which may not be violated by any other nation. But since the nations of the world constitute a community—just as the inhabitants of a country constitute a community—the world community, too, must be organized. Speaking earlier of the human need for living in organized society under the authority of the State, the Pope said:

And if men, using their personal liberty, were to deny all dependence on a superior authority possessing coercive power, they could by this very fact cut the ground from under their own dignity and liberty, by violating, that is, the absolute order of beings and purposes.

Zeal for liberty and personal dignity may not, in other words, be carried to the point where it degenerates into anarchy.

The same is true of nations in the world community. No more than individuals can nations live in anarchy. The absolute order gives each nation its dignity and liberty—which we call sovereignty—but at the same time calls for a supreme authority to regulate the intercourse of nations and to ensure peace and justice to all. This, says the Pope, is a "moral necessity," and in grave words he warns leaders and peoples:

On the recognition of this principle hangs the future of the peace.

No world reform, no peace guaranty can abstract from it without being weakened and without being untrue to itself.

He goes on then to sketch the ideal implementing of the order of beings and purposes:

If, on the other hand, this same moral necessity were to find its realization in a society of peoples which succeeded in eliminating the structural defects and shortcomings of former systems, then the majesty of that order would regulate and inspire equally the deliberations of that society and the use of its instruments of sanction.

For this reason, too, one understands why the authority of such a society must be real and effective over the member states, in suchwise, however, that each of them retain an equal right to its own sovereignty.

This order, it will be remembered, "cannot have any other origin than in a personal God, our Creator"; and "the dignity of political authority is the dignity deriving from its sharing in the authority of God."

High as the Pope has set his ideals, he is yet far from despairing of their ultimate attainment. And he is inspired to hope by the "notable progress made in aspirations and proposals for a solid and lasting peace."

... undoubtedly one may discuss the worth, the feasibility, the efficacy of this or that proposal; judgment may well be suspended in their regard, but it remains none the less true that the process has begun.

Pius XII's words of Christmas, 1944, are those of a great world leader. At a moment when lesser spirits might despair, he rallies all generous souls to the cause of justice and peace, to the cause of God. Every man of good will, above all every Catholic, must needs follow him in this crusade which "brooks no delay, no procrastination, no hesitation, no subterfuge."



# LITERATURE AND ART

## THE KEYS OF THE KINGDOM

LOUIS E. SULLIVAN, S.J.

THE LONG-AWAITED screen version of A. J. Cronin's *The Keys of the Kingdom* had its world premiere in New York on December 29. The appearance of the picture will inevitably recall the controversy which raged around the book when that was first published. Some saw in it a powerful and moving presentation of the life of an humble, disinterested priest who in his successive experiences brought out what is finest in the priesthood. They admitted the objectionable elements in the book but felt that they were so completely overshadowed by this master-impression that they could be overlooked. Others held that these objectionable features were woven inextricably into the fabric of the story and totally discolored it. The author, they said, had enhanced the nobility of his central character by means of contrasts which were gravely disparaging to other priests and to the priesthood as a body. They also charged it with religious indifferentism so strongly emphasized that it was bound to misrepresent the position of the Church in this regard and make it seem disagreeably narrow and repulsive.

Just because there is a danger that those who see the picture will bring to their judgment of it some impressions lingering from these disputes about the book, it is necessary to emphasize strongly at the outset that the picture should be judged solely on its own merits. The company that made the film was fully aware of the offensive features in the book and sincerely eager to eliminate them from the picture. For that reason they called in a well known and competent priest to act as technical adviser while the picture was being made. His suggestions were for the most part readily adopted. The result is a picture that keeps what was best in the book while it carefully strains out by far the greater part of what was criticized as offensive.

As he appears on the screen the central character, Father Francis Chisholm, is represented as the embodiment of the finest qualities of the priesthood. While the picture progresses, one moving incident after another brings out some new trait which calls forth the sympathetic admiration of the audience and heightens the impression of a simple, disinterested priest, free from the last trace of selfishness in his whole-hearted dedication to God and God's most abandoned children.

This role is beautifully played by Gregory Peck, a newcomer to the screen. His performance is so natural and so true to what we know of the lives of the missionaries that it would be easy to believe that he entered deeply into the spirit of his part while the picture was being made. He gives a sensitive interpretation of a missionary priest who is sincerely humble, courageous in action and self-surrender, unwilling to purchase outward appearance of success by compromise of principle, strong in crushing adversity, patient in misunderstanding, motivated by a pure love of God which finds expression in generous attitudes towards men and selfless dedication to their service. Those who see this picture cannot help but carry away with them a deeper insight into the lives and motives of the missionaries, greater sympathy for their aims and sincere admiration for the qualities which their vocation demands.

Another splendid performance is turned in by Rosa Stradner in the role of Mother Maria-Veronica. The part is a difficult one. It portrays the spiritual transformation of a

noblewoman who became a nun. It presents a woman who had been reared in luxury and arrogance struggling to acquire the virtues which her religious and missionary life call for. The pride and hostile independence which characterize her attitude toward Father Chisholm in the beginning yield slowly under the softening influence of shared labors and adversities, until at last they break down entirely in the common misfortune of their ruined mission. Her soliloquy in the classroom on the night of her arrival at the mission and her abject apology in the ruins of the church form the boundaries of a spiritual struggle which make a dramatic and moving contribution to the play. Miss Stradner's personality and acting enhance the part she plays.

The other parts, too, are well cast and competently played. The acting throughout maintains a uniformly high level and everything else that has gone into the making of the picture is in keeping with it. It is evident that Twentieth Century-Fox have spared neither pains nor expense to give us a picture high in its power to provide inspiring drama and absorbing entertainment.

Granted all this, it may still be asked if any of the features which were criticized in the book remain in the picture. I attended previews on two occasions and each time I was on the alert to detect anything which might prove offensive. I noted everything which I thought either wrong in itself or easily susceptible to false interpretation. The criticisms against the book were made on two principle counts: 1) that it inculcated religious indifferentism; 2) that it portrayed a disparaging picture of the clergy.

With regard to the first of these charges I think it can be said that nearly everything, but not quite all, that was considered objectionable in the book has been carefully removed from the picture. I noted only two remarks which expressed indifferentism, and the first of these was immediately corrected. This came early in the picture when Father Tarrant, Professor of Religion at Holywell College, hailed Francis, then a student, before the Rector of the college. "I referred," said Father Tarrant, "in my lecture to the One, True, Apostolic Church, and this young man saw fit to object to that statement." Francis explained to the Rector: "My remark was not an objection; it was a question. I asked: 'Can God place such emphasis on creeds when they depend so much on the accident of birth?'" Francis' culpable ignorance on this score is immediately corrected by the Rector's emphatic reply: "The answer to your question is, yes."

The other remark came much later in the picture. Mother Maria-Veronica announced to Father Chisholm that Protestant missionaries were coming to Pai Tan and asked him if he did not resent their coming. By way of reply he made use of a comparison—of a boy picking berries—which might be interpreted in a manner unacceptable to a Catholic hearer; viz, as placing Protestant missions on the same level of value as Catholic missions. The comparison he uses is unfinished, but the implication is fairly clear. Such an attitude could be objected to in a Catholic priest and it would be better if the remark had been omitted or changed.

It might be possible to detect a savor of indifferentism in Francis' friendship for Willie Tulloch, the atheist, and especially in his failure to try to convert Willie on his death-bed. Even Mother Maria-Veronica registers scandalized surprise as Francis listens quietly and without reply to Willie's dying remarks: "My respiration's down and my

fever's up. I'm deep in the valley of the shadow—and Francis—I still can't believe in God. I like you, Francis, because you haven't tried to bully me into Heaven." In this, however, there is nothing that could be rightly considered objectionable. Obviously Francis' friendship for an atheist does not in the least imply that he condones his atheism, and any prudent priest would refrain from obtruding the truth at a time when he knew it could not gain a hearing.

Checking up, then, I find one brief remark which expressed indifference by clear implication and remained uncorrected. This, however, does seem to indicate that Francis' attitude is not quite what it should be.

With regard to the second charge leveled against the book—that it disparages the priesthood—I think that the picture can be entirely exonerated. In the book there are several priests whose dispositions and actions are unworthy of their high calling. In the picture there is only one. Angus Mealy is portrayed as an ambitious, worldly, comfort-loving priest. He is utterly self-centered and entirely loses sight of Francis' tragic misfortunes in his preoccupation with his own trivial disappointments. He appears on the screen, as he does in the book, as a thoroughly repulsive character. But then, he is put forth as an individual, not in any sense as typical of the priesthood or representative of any considerable number of priests. The evil impression which he creates is fully corrected by the nobility of Francis and Bishop McNabb. Monsignor Sleeth, who appears at the beginning of the picture as hard, exacting, coldly efficient, is softened after reading Francis' journal and leaves the picture giving expression to generous and considered sentiments.

This completes the toll of what I could find objectionable in the picture. It is not perfect. An omission here, a change of nuance or emphasis there, would improve it from the Catholic point of view. But, as it stands, it seems to me that the good that it will do so enormously outweighs any harm it might cause that it merits high approval.

For years the Legion of Decency has been trying to do more than merely censor films. It has not been content with trying to keep the salacious and sensational elements down to the level which meets the minimum requirements of morality and good taste. It has tried to follow the admonition of Pius XI in his encyclical *Vigilanti Cura*: "To take care to make clear to the leaders of the motion-picture industry" that the cinema "with its magnificent power can and must be a light and a positive guide to what is good." In recent years it has met with some notable success in this effort. The success of the *Song of Bernadette* and *Going My Way* at the box-office supplied it with the argument it needed to convince the film-makers. The result is that these latter have discovered that there is a large and profitable market for pictures of a positively good and religious nature. They should be strengthened in this conviction and persuaded that they have nothing to lose financially by making more pictures of this type.

This, it seems to me, is a factor which should be considered in our criticism of these films. The whole tendency toward religious films should be considered as a progressive movement to be encouraged and advanced. If, in a picture that on the whole is sound and good, some few things appear which are off-color, these of course should be noted and corrected in our criticisms. But they should not be so emphasized as to prove damaging at the boxoffice. An immoderate perfectionism in that regard might result in arresting a movement which is enormously promising for good. It has been no small achievement to get the film industry to make these excursions on the side of the angels. We must convince them that it is worth their while to make more.

## BOOKS

### SOLDIERS FIGHTING AND RETURNING

CAPTAIN FROM CASTILE. *Samuel Shellabarger*. Little, Brown and Co. \$3

THEY DREAM OF HOME. *By Niven Busch*. D. Appleton-Century Co. \$2.75

THE SIX HUNDRED rapid pages of the first novel—the January selection of the Literary Guild, by the way—very probably start the long trek down 1945 for the historical novel. As one reads and, panting, runs, one realizes that just a few technical notations are needed here and there for the screen scenario. If anything calls for sword, cloak and campfire done out in full color, this is it.

The subject matter is itself a provocation: the conquest of Montezuma's Mexico by Cortez, most ably abetted, of course, by the young hero. For action and color we have Spain under the Inquisition, then Montezuma's imperial city, "barbarism thinly concealed by architecture and manual skill, but spiritually childish," and then Spain again. The pace of episode is gratifyingly dizzy from the time young Pedro de Vargas takes to the road after his family, calumniated by a perjuring land-grabber, is dispersed by the Holy Office.

Mr. Shellabarger, curiously enough, is careful to give the Dominicans their due (though he calls them "monks"), and he takes a paragraph out to show that Rome deplored and that "the secular arm" was mighty. Again, the priest one meets with in Mexico is a "good" priest, correct in his attitude toward enslavement and conquest but, of course, a pathetic, ignored outsider. One of the author's excellences—rare in this *genre*—is his care in presenting his characters with the psychology of their class and century. Those freed from the absurd necessities of romantic plot are especially fine, notably Pedro's father, a simple warrior knight who has exchanged thrusts with Bayard himself.

But plot, like murder, will out. It needs must throw the well born Pedro and the lowly Catana together for the conventional unconventional romance of contemporary fiction. What better way than to have the gypsy tavern wench come along, in disguise, for the Conquest? From here on, the psychology of character and the dialog go sadly awry. When Catana announces that they are to have a child—Fray Bartolomé will give her "a spank," she says—she wonders if God will visit wrath for her sins on the child. What sins? asks her lover. Her incredible reply: "I have a bad and unruly temper. I curse too much." Now, I ask you! Later, perhaps even less plausibly, they marry in Spain, with a jolly lowering of class barriers by the beaming de Vargas clan.

Mr. Shellabarger's dream should achieve the Hollywood accolade (and no other).

Our latest problem of national scope, that of the returned veteran of World War II, is the second novel's theme. Already there have been problem novels, both serious and popular, to give the reader sympathetic identification with those who come back. Mr. Busch strikes the serious note from the start. His five ex-Marines think of themselves as "The Group" and aspire fiercely to remain knit together. Their slow, and in each case painful, process of reintegration with family and social life is of course enormously complicated by the flux of a wartime home front, itself a straining pattern of shifting and conflicting groups.

Cliff Harper, wounded and with a "psychic disability," returns home at seventeen after months of action in the Pacific. On seeing Los Angeles for the first time as an ex-Marine, Cliff looks at it as a combat objective. "If . . . he had entered the city not as a citizen, to make his home in it, but as part of a force which had assaulted and captured the city, then he would have had a place in the scheme of things." Cliff tries several patterns in turn: he becomes a college student until the basic unreality of fraternity life and his sad knowledge that he cannot play football without summoning "reflexes learned in a world far from this imitation killing" send him to war work in an aircraft plant. Even here he finds himself an outsider until he works on the mammoth junk pile with hoboes and bindle-stiffs, "veterans of an older war." At the end of the book he is hitch-hiking



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north looking for work, his nerves at peace but with an inner (perhaps spiritual?) restlessness still. His pals meet similar pain and disillusionment.

However stark and unrelieved the picture, Mr. Busch's synthesis has a genuine ring, except for one not unimportant particular. To his occasionally self-conscious realism he has added a romantic adultery for Cliff and the girl he left behind, now a war widow. Both, especially the girl, are falsely articulate and facile about their relationship to one another. When Patricia Tracy, in an incredible scene, decides it "wrong and incongruous" not to have intimate relations with Cliff right after one of his spells, modern hard-boiled melodrama appears at its lurid best. Current fiction is already too full of heroines who have a firmer grasp on correct political and racial sympathies than they have on morals.

RILEY HUGHES

## **REALLY CAJUN COUNTRY**

DEEP DELTA COUNTRY. By Harnett Kane. Duell, Sloan and Pearce. \$3

FOR THOSE who read Harnett Kane's contribution to Duell, Sloan and Pearce's regional series, the two Louisiana parishes at the river mouth will stand out clearly as a section, despite their potpourri of nationalities and kaleidoscopic economic pattern. But the book has in it very much more than lessons in geography and economics. The floods and hurricanes, the colorful military history, the perennial pioneering, and the alternately amusing and horrifying politics and gangsterism that it recounts are certain to hold everyone's interest.

Doubtless because Kane had far more material than he could find place for, quite understandably he chose to report the most colorful episodes in the history and to describe the most bizarre elements in the life of the Delta. But that choice, though it will please most readers, lessens the importance of the book as a document. The ramshackle houses and the ignorance, superstition and provinciality of a large share of the people are too little insisted upon. Instead, there are such incidents as the Mississippi's casting up the body of an unknown girl in bridal costume, a priest's interrupting Mass to give directions about fishing out a drowned Oriental, and a doctor's performing an operation while the patient's husband waits to kill him if he fails, which contribute more than their share to the tone.

The chief point of the book is that the Delta parishes are one of the country's principal melting pots, one that is unique in that its end-product is much more French than American. And that point is very skilfully made. For throughout his descriptions of the Dalmatians, the Germans, the Irish, the Italians, the Canary Islanders, the Texans, the Negroes, the Filipinos, and the Yankees who came, were imported, were left, or escaped ship there, Kane weaves in American-French or Cajun comments and tells of the metamorphosis that their names, their customs, and their national foods underwent as a result of French influence.

In roughly chronological order, he recounts the original exploration of the territory, its settlement, and the rise and fall of a long succession of dominant economies: rice-growing, sugar-refining, truck-gardening, commercial fishing and bird-hunting, trapping, rum-running, oyster-farming, citrus-raising, and Easter-lily bulb culture. And, throughout, he makes clear the dominance of the Mississippi—the principal highway and the maker and destroyer of livelihoods.

*Deep Delta Country* is very much worth reading.

EDWARD W. HAMILTON

## **ALWAYS BONES FOR THE POOR DOG**

ENOUGH AND TO SPARE: *Mother Earth Can Nourish Every Man in Freedom*. By Kirtley F. Mather. Harper and Bros. \$2

THE AUTHOR, who is Professor of Geology at Harvard, undertakes to disprove Thomas Robert Malthus' theory that population always tends to outrun the means of subsistence. He studies the earth's renewable resources, represented by



the plant and animal kingdoms, as well as water power and the non-renewable resources, petroleum, coal, and the mineral kingdom in general. His conclusion is that there is "enough and to spare" in most categories for generations to come, at least with the help of technological substitutes.

Science, however, cannot provide for a terrestrial population indefinitely multiplied for several centuries; hence Dr. Mather investigates the trend of population in various countries. He concludes that the white population will probably reach its maximum during the last third of this century (850,000,000-1,000,000,000) and the colored (yellow, brown and black) population will probably reach its maximum near the middle of the next century (2,200,000,000), if present fertility and mortality trends continue.

Having studied the world as a unit, Dr. Mather next proceeds to discuss whether a great nation can live prosperously on its own resources alone. He answers, no. Resources are so unevenly distributed and locally concentrated that interdependence of nations and even continents is axiomatic. Hence, equitable distribution of resources that are abundant must be accomplished by a world organization. Shall it be based on totalitarian regimentation or democratic cooperation? Dr. Mather is eloquent and convincing in his appeal for "a world community in which all nations are united by the bonds of democratic cooperation" (p. 98), and for "the abolition, at as early a date as possible, of economic and political imperialism throughout the world" (p. 120). He enunciates a global Golden Rule: "Each nation, whether now within the group of 'United and Associated Nations' or in the Axis camp, should pledge itself to seek or accept only those rights, privileges or prerogatives that it is willing to accord to every other nation" (p. 122). The last chapters of the book consider the duty of America and of each individual American in shaping the new social-security structure of the world in this age of plenty and interdependence.

Throughout the book the author insists on the modern scientific "dogma" of the physical evolution of man, body and soul, although he admits that reasoning man is essentially different from brute animals. In spite of this position, Dr. Mather has produced a thought-provoking work. An appendix on natural resources, some statistical data, a bibliography and an index complete the volume, which is illustrated with many intriguing pictographs.

WALTER J. MILLER

**CAESAR AND CHRIST.** By Will Durant. Simon and Schuster. \$5

THIS BOOK is very long, very expensive, very well printed and bound, and very worthless. It is one more sad illustration of the *zombies* who walk abroad in our Christian civilization—still graced with many of the superficial attractions of Christian culture, but with the life-giving soul of Christianity burned out and dead within. The author's attack upon the Divinity of Christ has been made before, and with more originality and imagination than he himself brings to the task. Every point of his position has long since been met and answered by Christian scholars. Having survived real storms, the truth of Christ's Divinity will hardly suffer from this small tempest.

JOSEPH BLUETT, S.J.

**THE MAN NEAREST TO CHRIST.** By F. L. Filas, S.J. The Bruce Publishing Co. \$2.50

THE CAREFUL ANALYSIS of what is fiction and what fact in all we hear about Saint Joseph is the special recommendation of this book which will draw men closer to the man nearest to Christ. The one who reads it knows he is in contact with the real Saint Joseph. For Father Filas has traced the legends about him to their sources. There he examines evidence and, if truth demands it, he rejects the stories.

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LOUIS E. HAVEN, S.J.

THE BIBLE AND THE COMMON READER. By Mary Ellen Chase. The Macmillan Co. \$2.50

THOSE WHO READ the author's *Windswept* and may have thought that they caught therein an authentic Catholic note will regret that she has turned her hand to this task, for which she is quite obviously unprepared. It is true that she has some discerning remarks about the literary quality of much of the Sacred Scriptures, but when the blurb states that the book is "a helpful answer to those who wish to know best how to read and understand the most fascinating of books," it singles out the very thing that the book does not do, for from a perusal of Miss Chase's volume, the unwary reader will get only a total misunderstanding of the Bible.

He will get that misunderstanding for the simple and conclusive reason that for her the Scriptures are largely pure legend. In no fewer than twenty-five passages there are assertions like "the myths and legends of the Book of Genesis were compiled and written over a period of several centuries," etc. Many of her statements are utterly fantastic, such as the one that Saint Luke wrote his Gospel "about the year 90"!

The whole volume is a sad commentary on the author's temerity, as well as on the scholarship of the "authorities" she names in the Foreword. Here is one book that falls flatly under the Index: it is an interpretation of the Sacred Scriptures by a non-Catholic, and a very ignorant interpretation, at that.

HAROLD C. GARDINER

RIVERS OF THE EASTERN SHORE. By Hulbert Footner. Farrar and Rinehart. \$2.50

BY SOME FREAK of geopolitics, the territory of the peninsula between the Atlantic Ocean and the Chesapeake Bay which should naturally be a single State is divided between three States, Delaware, Maryland and Virginia. For this reason the citizen of this unique and historic country has a threefold allegiance: he is an American, he is a Marylander, respectively Delawarean or Virginian; and he is an Eastern Shoreman. The automobile and its roads have so penetrated our thinking that we forget that the real unity of the Tidewater country is found in its waterways and not in its landways. It was an extremely happy thought of Mr. Hulbert Footner to sum up in one book the story of the seventeen rivers of the Eastern Shore.

The charm of these watercourses lies a great deal in the fact that they are not rivers at all. They are simply estuaries or salt-water arms of the Chesapeake Bay. As a point of fact, they are a mixture of fresh and salt. Land and water, marsh and firm land, farm land and wooded country are so intermingled in the Eastern Shore that nature's conventional divisions are all belied.

Mr. Footner's work is largely anecdotal, historical and personal; and he has a genius for anecdotes. A fascinating picture emerges of the country from the immense, sunny, blue estuary of Pocomoke Sound to the intimate high wooded shores of the Sassafras River.

It is nice to know that no matter how much wickedness there was in some of these old places—in Chestertown, for instance, where old Madeira was always plentiful—there was always plenty of good preaching to counteract it. Perhaps the most vivid character in the whole book is Joshua Thomas, who wore a little round hat and a light striped jacket and always knelt down in the canoe and thanked God when he pulled a fish, and effectively preached to twelve thousand British on the eve of their expedition to Baltimore when he had them praying and singing.

*Rivers of the Eastern Shore* is one of the prize nostalgic books of the year 1944.

JOHN LAFARGE



WHAT MAKES A WAR END? By Lt. Commander H. A. Calahan, USNR. The Vanguard Press. \$2.50

WITH HOSTILITIES nearing a close, it is natural to be thinking about the factors that usually end wars, and this one in particular. Commander Calahan, a graduate of the Naval War College, has prepared a popular and interesting summary of these factors, beginning with the American Revolution and including most of the important wars since.

War is a business and victory has its price, beyond which the vanquished is unwilling to fight. At times this price is relatively small. Our Revolution, for example, was in great measure a pawn for the English Whig and Tory politicians to play with. Most will concede that England ultimately could have defeated us if she had mustered all her power. Sometimes the price is higher, more severe—military weakening, threatened starvation, internal revolution, effective enemy propaganda. This was the picture of Germany in 1918. The present conflict, however, is unique inasmuch as it is total war; and it looks as though the price is going to be extremely high—a rather natural reaction to terms of unconditional surrender.

The book is at fault in its undue insistence on military sanctions to maintain peace after the war is over. No one will deny the need of some force. But we must remember that the tranquility of human order demands the recognition of human rights: spiritual education and development, material growth and security—and these for the vanquished as well as the conquerors.

JOHN D. BOYD

THE SECOND CHANCE: AMERICA AND THE PEACE.  
Edited by John B. Whitton. Princeton University Press.  
\$2.50

ONE OF THE collaborators in this collection of papers begins his chapter by stating that the neglect of moral questions in recent discussions of our foreign policy is one of the most disturbing signs of our time. "Some of our leading publicists," writes George F. Thomas, Professor of Religious Thought at Princeton, "treat the problem of foreign policy as if it could be solved in a moral vacuum."

Dr. Thomas refers to the emphasis on force and mere national security. In a stimulating chapter he insists that Americans will approve a world organization only if they are convinced that it rests upon a foundation of justice. This must include three basic principles: 1) that it must safeguard as far as possible the vital national interests and individual liberties of all peoples, large and small; 2) that disputes be settled between nations either on the basis of law or by political adjustment of conflicting claims, not by force; 3) that the organization should be built on a truly universal basis, not only from the point of view of membership but particularly with regard to equality of treatment. If these conditions are not present, Americans can rightly suspect that a monopoly of force in the hands of the great nations is a cover-up for the old power politics.

Other chapters written by members of the Princeton Group for the Study of Postwar International Problems deal with our foreign policy, world order and the part to be played by the great Powers, world economics, and the Senate and public opinion. This is not the usual type of symposium, since the contributors have achieved a certain unity in diversity through round-table discussion.

The chapter on the part of moral principles in the peace is the last one. This reminds us that moral principles are usually the last things to be considered. It may also indicate how morality provides the final answer to the vexing problem of peace in a world of two billion people. The inclusion of this subject in a volume of this caliber is a heartening sign that morality does belong in the calculations of statesmen, despite the regretful comment of Dr. Thomas. In the last peace moral principles were not even missed.

ROBERT A. GRAHAM

EDWARD W. HAMILTON is in the English Department at the Louisiana State University.

REV. WALTER J. MILLER, S.J., is professor of Mathematics and Statistics at Woodstock College.

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## THEATRE

**DEAR RUTH.** Another hit, *Dear Ruth*, at the Henry Miller Theatre, has come to add joy to New York's Yuletide season. Written by Norman Krasna, directed by Moss Hart, and produced by Joseph M. Hyman and Bernard Hart, it is an irresistibly amusing comedy, as Brother Moss Hart must have whispered to Brother Bernard, who promptly grasped his opportunity and the play. Now he and Mr. Hyman are "sitting pretty" in the theatrical world, with nothing to do but thank Brother Moss and Mr. Krasna and grow round-shouldered counting their earnings. A capital company shares their good fortune. It had not only Moss Hart's inspired direction but the admirable settings of Frederick Fox to add the last touch to some of the best teamwork any recent play has offered us.

The story is simple. "Dear Ruth" Wilkins is the older sister of an imaginative sixteen-year-old youngster who has been whiling away her time writing letters to a young aviator at the front, a stranger to her, and signing Ruth's name to them. Ruth is betrothed to a young man at home. Little Sister has a fine, flowing epistolary style and gives her imagination free scope in her letters. The young aviator falls in love with his unknown correspondent and uses his first vacation from the service to come home to win and marry her. Little Sister retires to the pantry, so to speak, and Ruth conceals the youngster's prank and devotes herself to the pleasant task of giving the aviator a good time. Complications follow in which Ruth's father and mother (a local judge and his wife), as well as her betrothed, are caught in the general tangle. The situations are clean, the lines are witty, and the acting is superb. Howard Smith is perfect as a father with a nice sense of humor, John Ball is capital as the aviator, Virginia Gilmore is captivating as the older sister, Lenore Lonergan is the misguided younger sister to the life, and Phyllis Povah is as finely dignified a mother as any woman could be in a hopelessly confused household. Bartlett Robinson is rather stiff as Ruth's fiance, but he is a dignified young lawyer and probably has to be. Of course he loses Ruth to the aviator in the end.

It is predicted that *Dear Ruth* will have a success equal to that of *Junior Miss*. It deserves as much, or more.

**LITTLE WOMEN.** There is a chance that Eddie Dowling will continue his revival of *Little Women* for a post-holiday season. It is a beautiful production, and the up-and-coming new generation is accepting the play as enthusiastically as its grandmothers took the story more than half a century ago.

ELIZABETH JORDAN

## FILMS

**MUSIC FOR MILLIONS.** Though music has quite a bit of competition from comedy and some sentimental sequences, it comes out the winner in this diverting piece of filmfare. Classical offerings are lined up with swing as Tschaikovsky, Grieg, Handel, Liszt and Chopin are played by a symphony orchestra, led by Jose Iturbi, while Jimmy Durante contributes such Tin Pan Alley classics as *Toscanini*, *Iturbi and Me* and *Umbriago*. The dramatic angles of the picture may not have such universal appeal since sentiment is ladled out a bit thick at times, but the splendid work of a most capable cast helps to make an audience take even this and like it. Little Margaret O'Brien portrays the part of the small sister of a young musician (June Allyson) who is trying bravely to carry on though her husband is missing in action and she is expecting a baby. The child's deep concern over her sister's troubles and the efforts of some other girls, members of the orchestra, to cheer the worried bride supply most of the plot material. When little Miss O'Brien and Mr. Durante are the center of attention—and fortunately this is quite frequently—things move with a captivating sprightliness. *Adults* should put this high on their list of pictures guaranteed to please. (MGM)

**HERE COME THE WAVES.** Except for some of his always welcome singing, Bing Crosby's newest vehicle is a pretty disappointing bit of entertainment. A few tuneful numbers by Harold Arlen and Johnny Mercer pick things up now and then, but the affairs of a sailor and twin Waves, both played by Betty Hutton, are far from interesting. Crosby, an ex-entertainer who makes the girls swoon Sinatra-style, joins the Navy and finds his life complicated by the sisters—one who loves him and the other whom he loves. Opportunities for song-and-dance numbers are presented through a WAVE recruiting show, and these are among the picture's best moments. This is recommended as mediocre diversion for *mature* audiences. (Paramount)

**LAKE PLACID SERENADE.** There are delightful skating spectacles set to charming musical backgrounds in this tale of a Cinderella of the ice. Vera Hrubá Ralston, champion figure-skater of Czecho-Slovakia, gives some exciting exhibitions and handles the role of the European girl who wins acclaim at Lake Placid in a thoroughly satisfying way. Robert Livingston, Vera Vague, Eugene Pallette and Walter Catlett are members of the cast. All the *family* will be delighted with the ice ballets. (Republic)

MARY SHERIDAN

## PARADE

"THE SITUATION is deteriorating." . . . This expression, heard nowadays frequently with regard to a number of problems, is one which could have been accurately applied to civilization itself almost any time during the last few centuries. . . . For civilization *has* been deteriorating, is continuing to deteriorate, has reached an acute stage in the process. . . . The last several centuries witnessed two dreadful, correlated phenomena—a mass apostasy from Jesus Christ and simultaneously a progressive crumbling of the very foundations of Christianity. . . . Numerous are the indications of man's attempt to by-pass God. . . . Let us inspect one field bristling with such indications—the field of the fine arts. . . . The fine arts—literature, painting, sculpture, music, drama—constitute a sort of autobiography; they are a culture expressing itself. . . . If a culture has turned away from God, its fine arts will proclaim that fact. . . . In his book, *The Crisis of Our Age*, Dr. Pitirim Sorokin has published the results of a study he made of more than 100,000 paintings and sculptures of eight principal nations produced over a period of ten centuries. . . . From the tenth to the fifteenth century, the percentage of religious, God-value topics was overwhelmingly high; the percentage of materialistic subjects in paintings and sculptures very low. As the modern era approached, the figures showed an amazing change. Here are the statistics from the sixteenth century

on. Sixteenth century: religious topics, 64.1 per cent; secular topics 36.6 per cent. . . . Seventeenth century: religious topics 50.2 per cent; secular topics 49.8 per cent. . . . Eighteenth century: religious topics 24.1 per cent; secular 75.9 per cent. . . . Nineteenth century: religious topics 10 per cent; secular 90 per cent. . . . Twentieth century: religious topics 3.9 per cent; secular 96.1 per cent. . . . Three per cent—that is how much God Almighty rates in the painting and sculpture of today. . . . In the field of literature, the same phenomenon is to be observed. From the eighteenth to the twentieth century, secular topics occupy 80 per cent to 90 per cent of the field. . . . The Worlds Fair in Chicago in 1934, without meaning to do so, afforded additional evidence in the same direction. . . . There was an exhibition of masterpieces brought over from Europe and arranged in rooms according to the centuries of their creation. The paintings in the first rooms were wholly religious, representing scenes of the Crucifixion, of the Blessed Mother and the Saints. . . . The succeeding rooms revealed a noticeable lessening of the spiritual tone. The paintings became increasingly earth-bound and of the flesh, and finally, as the modern era was reached, they became, by and large, tawdry, sordid, bizarre, pathological. . . . The fine arts constitute just one of the symptoms which are today loudly proclaiming that the situation is deteriorating.

JOHN A. TOOMEY



## CORRESPONDENCE

### TRANSFER OF POPULATIONS

EDITOR: Four "kind" words were repeated with great frequency by Winston Churchill in his House of Commons speech on the Soviet-Polish frontier (December 15)—"Disentanglement," "transfers," "expulsion," "deportation" of populations. He predicts that, if Poland receives the western and southern part of East Prussia (the rest is reserved for Russia) in compensation for the loss of the zones east of the Curzon Line, there will be a need to "disentangle" the mixed populations, to "transfer" peoples of foreign nationality (foreign in respect to the acquiring State), to "expel" the conquered peoples and to "deport" them, even by force, into the appointed zone. According to Mr. Churchill's calculation, this would involve about ten million persons.

In order to convince public opinion that this was the question of an operation not only legitimate but useful, he recalled the expulsion from Anatolia and the deportation into Greece of about a million persons, referring to it as "an affair" that turned out very well. In truth, Mr. Churchill does not take account of the indisputable fact that these undesirable Greeks had been in Asia Minor since before Homer, that they had prospered under the Romans, later under the Byzantians, and that, good or bad, they had lived on their land in that region for five hundred years under the Crescent.

To say that such an action—which cost tears and blood, suffering and conflict—turned out well for the friendship of the Turkish and the Greek peoples has the same flavor as saying that a man who has committed suicide has done well because he has freed himself from melancholy and his wife from the worries he caused her.

Concerning the well-being of the people achieved by "creating" a single "race" (aside from the error of believing that he is actually dealing with a race), history contradicts Churchill—even the history of his own country. The value derived from ethnic diversity has been of great importance for the development of Great Britain: English, Scotch, Britons, Irish (not to mention the Latins, Danes and Normans) and other alien races have created the historic greatness, the language, the culture, the moral and political activity of that country. Nor can it be said that all is going smoothly even today between the "races" which have survived the ancient strifes: Ireland is not yet assimilated. Is Churchill perhaps thinking of the "kind" act of deporting the rebellious Irish?

The United States of America is the greatest argument against the theory of unity of "race." Here there have come together peoples of all the European countries, as well as of the Latin-American, Asiatic and African countries. The system of religious, social, linguistic, ethnographic discrimination has been largely overcome by liberty, by the granting of equality and the rule of tolerance. And that discrimination which still remains will not be abolished by "transferring" thirteen million Negroes to Africa or to some island of the Pacific (and the same for all the other ethnic groups), but by *adapting them* to American civilization and *adopting them* as brothers.

Switzerland is in the center of the European continent, and it gives visible proof of how three races and three different languages (four if we include Ladin) can live together in equality and liberty.

The central point of criticism against Churchill (and even Stettinius, who, in the name of the American Government, has promised to help Poland in such a "gentle" operation), is that forced deportation of peoples is against the laws of nature, offends the rights of the human personality, and constitutes not only an act of barbarism but an actual and undeniable *crime*; it is unworthy of those who impose it and of those who profit by it.

If I were Polish, I would cry out to the people not to accept so evil a gift. If Poland has the right to claim a part of western Prussia in order to avoid the inconveniences of the old Corridor; if, as seems just to me, Danzig should go to Poland as an integral part of the State; the native

population should remain where they are found—free, if they wish, to move away, subject, always, to the laws of the new state and with the necessary guarantees concerning the rights of ethnic and religious minorities.

I hope that the Polish people, who today must feel their tragedy as the gravest of all tragedies in the world, will see it as a Divine punishment for the mistreatment inflicted on the ethnic minorities in their territory during the twenty years of their rebirth as a state.

Poland's future must be prosperous and glorious; for this reason the new period cannot be begun with a crime (willed by others but agreed to by the Polish people themselves) of "expelling" and "deporting" the conquered peoples.

Brooklyn, N. Y.

LUIGI STURZO

### ONE HEMISPHERE IN GOD

EDITOR: The following note on the "Good-Neighbor Policy" might interest your readers. It is the translation into action on a tiny scale of the thesis that a cardinal point of contact and unity between all the Americas is our Catholic religion.

This thesis received demonstration again on the Feast of Our Lady of Guadalupe in the chapel of the Sacred Heart College at Grand Coteau, Louisiana. Sixteen of the students at this girls' college are Latin Americans. Grouped together in procession as the representatives of their respective countries, and taking a North-American student into the group as the representative of their "Yankee" fellow-Catholics, they marched to the altar carrying the gifts for the Mass: bread, wine, water.

The bread symbolized the whole school: one bread from many grains of wheat. The wine symbolized the Latin Americas; the water stood for the United States. All three were presented to the celebrant, placed on the altar, and Mass was begun.

At the offertory, the wine (Latin America) was poured into the chalice; the few drops of water (the U.S.A.) were added, and immediately the two were completely mixed into one cup, and offered as one to the Father of all. And as the Mass progressed, the two, now one, were changed: changed into Christ at the words of consecration. Nor was this all. As together they had been offered, together changed into Christ, so, too, together did the students from all the Americas kneel to receive God's gift-in-return: Christ His Son in Holy Communion.

Isn't this something of a paraphrase of St. Paul: "We are one America, for we all partake of One Bread?"

AUGUSTE D. COYLE, S.J.

Grand Coteau, La.

Chaplain Sacred Heart College

### FARMS AND SOILS

EDITOR: I have read with great interest Ray Ruppert's article *Know Your Farm Before You Buy It* (AMERICA, December 16). I agree most heartily with his advice. The National Catholic Rural Life Conference has been preaching this same doctrine, and our information bureau gives constantly the same advice.

There is one point, however, which I question. Mr. Ruppert states: "The soil-service district knows that only 28 more farms can be added to Skagit County." That takes so much for granted. It makes the soil-service work seem an infallible and all-knowing bureau. It also takes for granted that farming, as it is practised now in Skagit County in its most perfect form, must continue in the same form, and that everything else must continue as it is because it is. Both of these assumptions I regard as false.

L. G. LIGUTTI, Executive Secretary,  
National Catholic  
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## THE WORD

THE MASS for the Feast of the Holy Family is almost too rich, too full for brief comment. Every part of it should be studied and pondered by every family to whom the Church dedicates this second Sunday of the New Year. All of Nazareth is in one brief Gospel, those long years of quiet, simple, peaceful home life that Christ lived in company with His mother and foster-father. The Epistle gives a resumé of all the virtues that should flourish in a Christian home, if the "peace of Christ" is to "reign in your hearts."

In the prayers of the Mass—the Collect, the Secret, the Postcommunion—we ask "to profit by the example of Thy Holy Family and become partakers of their eternal happiness," we beg that "Thou wouldst establish our families in Thy peace and grace," and finally, so to "follow the example of Thy Holy Family that at the hour of our death Thy glorious Virgin Mother and Saint Joseph may be near us."

The very richness of the Mass is but a slight indication of the love and anxiety of the Church for the family. The Son of God was born into a family, and Bethlehem is in a very real sense not only His cradle but the cradle of all Christian families. In a little home the Redemption of the world began. Out of a little home came the salvation of all mankind. Out of a little home came peace to the world. So it was two thousand years ago. So it must always be. Redemption, salvation, peace must come from the homes that are replicas of the home of Bethlehem and the home of Nazareth.

No nation can ever be stronger than the homes that compose it. No nation can know peace if the homes within the nation know only discord. Even the Church itself is built on the family. Its growth, its purity and its strength will be as the purity and strength of the families from which it takes its growth. The very priesthood of the Church will be no more spiritual than the homes that rear the priests. The Kingdom of God looks to the home for its growth. The Mystical Body of Christ is completed by Christian families. In the fullest sense of the term, the home is the nursery of Heaven, and mothers and fathers have been chosen by God for the sublime destiny of peopling the Eternal Home of God.

It is impossible to exaggerate the importance to the world, to the Church, to God Himself of that vocation, too often belittled or ignored, the vocation of home-makers. The home is the first and most important of schools. The home is the first playground, the first community, the first little democracy. The home is, as Saint John Chrysostom says, "the Church in miniature."

The heart of the Church is the Altar. So, too, should the heart of every home be a little shrine where the family kneels regularly to pray.

The treasure of the Church is the Holy Sacrifice of the Mass, binding man to God in a love which is the fruit of an interchange of gifts between God and man. The treasure, too, of the home is that love which grows strong by giving, the giving of mother to father and father to mother, the giving of parents to children and children to parents, the daily renewed sacrifice of the home. The greatest gift within the power of the Church to give is the peace of Christ. Of the home, too, the greatest gift is peace.

No matter what conflict rages in the world of politics or business, we should be able to return to the home, knowing that there at least, in the circle of those we love and who love us, with all pretence removed, there just as ourselves, there we find peace. "Establish our homes in Thy peace."

The Church is the home of God. The Liturgy this morning implies at least that we should make every home a home of God. "How lovely are Thy tabernacles, O Lord of Hosts," we sing in the *Introit*. "One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life. Blessed are they who dwell in Thy house, O Lord."

Bethlehem, Nazareth, the tabernacle of the Lord, the Church in miniature, the womb of the Mystical Body of Christ, the nursery of Heaven, the home of God; such is the Christian home. Mothers and fathers and children, you must be true saints to make it such. JOHN P. DELANEY



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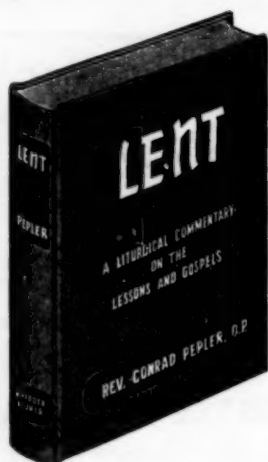
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